Struggles, Steadfastness & Superiority

Adopting Positive Characteristics Leads to Peace of Mind

Struggles, Steadfastness & Superiority

ShaykhPod Books

Published by ShaykhPod Books, 2025

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

Struggles, Steadfastness & Superiority

First edition. June 13, 2025.

Copyright © 2025 ShaykhPod Books.

Written by ShaykhPod Books.

Table of Contents

Table of Contents

Acknowledgements

Compiler's Notes

Introduction

Struggles, Steadfastness & Superiority

Over 500 Free eBooks on Good Character

Other ShaykhPod Media

Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books. And a special thanks to our brother, Hasan, whose dedicated support has elevated ShaykhPod to new and exciting heights which seemed impossible at one stage.

We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some aspects of facing Struggles, being Steadfast and obtaining Superiority. This discussion is based on Chapter 3 Alee Imran, Verses 137-148 of the Holy Quran:

"Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied. This [Quran] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah. So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers. And that Allah may purify the believers [through trials] and destroy the disbelievers. Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast? And you had certainly wished for death [martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on. Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful. And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful. And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. And their words were not but that

they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people." So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good."

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Struggles, Steadfastness & Superiority

Chapter 3 – Alee Imran, Verses 137-148

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ
وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ
وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ
مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾

وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا
ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

“Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

This [Quran] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.

So do not weaken and do not grieve, and you will be superior if you are [true] believers.

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who

believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.

And that Allah may purify the believers [through trials] and destroy the disbelievers.

Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

And you had certainly wished for death [martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful.

And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good."

The different situations people face within their life, such as times of ease and difficulties, is nothing new and has already been experienced by generations after generations of people, since the dawn of time. Chapter 3 Alee Imran, verse 137:

“Similar situations [as yours] have passed on before you…”

Therefore, a person facing a particular situation should never believe they are experiencing something unusual and therefore unfair as many people faced the same or similar issue before them. Remembering this fact will encourage one to adopt patience in times of difficulty. Patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 3 Alee Imran, verse 137:

“Similar situations [as yours] have passed on before you…”

This also indicates that the test of life in this world has always been the same throughout time. This test involves whether or not one uses the blessings they have been granted correctly so that they achieve peace of mind and success in both worlds. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

The one who passes this test will achieve peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Chapter 3 Alee Imran, verse 137:

"…so proceed throughout the earth and observe how was the end of those who denied."

Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to

adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 137:

“…so proceed throughout the earth and observe how was the end of those who denied.”

This also indicates the importance of avoiding a self-absorbed attitude whereby one only ever thinks about their own life and especially their own problems. The one who behaves in this manner will fail to make use of the lessons found within general history, their own personal history and the condition of people around them. Learning from these things is one of the most powerful ways a person can improve their behaviour and avoid history repeating itself so that they achieve peace of mind. For example, the one who observes the rich and famous misusing the blessings they have been granted and how, as a result they are plagued with stress, mental disorders, substance addiction and suicidal tendencies, even though they enjoy the luxuries of this world, will teach the observer not to follow in their footsteps by misusing the blessings they have been granted and they will be convinced that peace of mind does not lie in possessing many worldly things. Or when a person observes a sick person, it should encourage them to show gratitude for their own good health and to use it correctly before they lose it also. Therefore, Islam encourages muslims to become observant people instead of people who are absorbed in their own affairs to such an extent that they do not pay attention to anything else. Chapter 3 Alee Imran, verse 137:

“…so proceed throughout the earth and observe how was the end of those who denied.”

The one who adopts an observant attitude whereby they learn lessons from history and from the people around them will understand that the only way to obtain peace of mind and success in both worlds is by using the blessings they have been granted correctly as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 138:

“This [Qur’ān] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allāh.”

Unlike many other religions and ways of life, Islam is a religion and way of life for all people without exception. This indicates the importance of equality within Islam. Islam judges the status of people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one’s intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

Chapter 3 Alee Imran, verse 138:

“This [Qur’ān] is a clear statement to [all] the people…”

In addition, as the Holy Quran discusses the nature of humans its teachings apply to all people, irrespective of their location, gender, age, social background or the time that they live in. Only when the nature and essence of humans change will the Holy Quran no longer apply to them. But as this is not possible, as the nature of humans is timeless, so are the teachings of the Holy Quran and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, the feelings of anger, greed, hate, love and envy are timeless as they have been experienced by humans since the dawn of time and will continue to be experienced by humans till the end of time. This ability to discuss the timeless nature of people is in itself a miracle of the Holy Quran which no other religion or way of life can match.

But just like a road map will only take a person to their desired destination, the Holy Quran can only guide those who practically act on it. Chapter 3 Alee Imran, verse 138:

“…and a guidance and instruction...”

Therefore, reciting the Holy Quran in a language one does not understand will not lead to right guidance. One must sincerely strive to understand and implement its teachings in order to receive right guidance so that one achieves peace of mind through every situation by using the blessings they have been granted correctly. But as indicated by verse 138, only those who fear Allah, the Exalted, and the consequences of disobeying Him will practically implement the teachings of Islam. Chapter 3 Alee Imran, verse 138:

“…and a guidance and instruction for those conscious of Allāh.”

One can adopt the fear of Allah, the Exalted, and the fear of the consequences of their actions through studying the clear proofs and evidences found within Islamic teachings which discuss the outcome of those who obey Him and those who do not. In addition, this studying will strengthen one’s faith in the Oneness of Allah, the Exalted, His complete control over the universe and the inevitability of one’s accountability on the Day of Judgement. And, as discussed earlier, this is also achieved when one observes the life choices of others and whether or not it leads them to peace of mind in this world. When one observes others misusing the blessings they have been granted, they will clearly see how this leads them to an unbalanced mental and physical state and how it causes them to

misplace everything and everyone within their life. As a result, these people experience mental disorders, such as depression, substance addiction and suicidal tendencies, even if they enjoy worldly luxuries. Whereas, when one observes those who correctly use the blessings they have been granted, they will see how it leads them to a balanced mental and physical state and causes them to correctly place everything and everyone within life while adequately preparing for their accountability on the Day of Judgement. But the one who fails to strengthen their consciousness of Allah, the Exalted, and facing the consequences of their actions will not implement Islamic teachings and instead they will misuse the blessings they have been granted, even if they verbally claim to believe in Allah, the Exalted. As a result, they will not obtain peace of mind nor will they gain superiority within the world against the enemies of Islam. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

The condition of obtaining superiority and success in both worlds is adopting true belief. As discussed earlier, this involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore goes far beyond verbally claiming faith in Islam. If muslims do not have superiority today, then it means they are not true believers. Therefore, each muslim must assess whether or not they are supporting their verbal declaration of faith in Islam with actions, and if necessary, correct their behaviour if they desire peace of mind and superiority in both worlds.

Allah, the Exalted, then comforts and reassures the Companions, may Allah be pleased with them, after their apparent defeat at the Battle of Uhud. Chapter 3 Alee Imran, verses 139-140:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - there has already touched the [opposing] people a wound similar to it…”

When the Battle of Uhud commenced, the Companions, may Allah be pleased with them, quickly overcame the non-Muslim army which caused them to retreat. But some of the archers the Holy Prophet Muhammad, peace and blessings be upon him, commanded to remain on a small mountain, Jabal Al Rumah, which is in front of Mount Uhud, irrespective of the outcome of the battle, believed that the battle was over and the command no longer applied. When they descended Jabal Al Rumah to collect the spoils of war this exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 29-30.

As indicated by the main verses under discussion and the events at the Battle of Uhud, real belief in Allah, the Exalted, requires one to remain firm on His obedience at all times. This involves using the blessings one has

been granted correctly as outlined in Islamic teachings. Any deviance from this will prevent one from achieving peace of mind and superiority.

Allah, the Exalted, comforted the Companions, may Allah be pleased with them, after their apparent loss at the Battle of Uhud, by reminding them of how He granted them victory at the Battle of Badr, when they remained firm on His obedience. This indicates the importance of always remembering the countless blessings of Allah, the Exalted, a person possesses, especially during times of difficulty. This is an excellent way of remaining patient, as it encourages one to observe their situation in a positive way. Meaning, one should observe the countless worldly blessings they still possess instead of concentrating on the worldly blessing they have lost. This will encourage them to adopt patience and gratitude. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, then states an important reality which is a part of the test of life in this world. Chapter 3 Alee Imran, verse 140:

“And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe…”

An aspect of the test of life in this world is whether or not one actualizes their verbal declaration of faith in both times of ease and difficulty. In times of ease, one must show gratitude and in times of difficulty, they must show patience. Those who remain firm on the obedience of Allah, the Exalted, in in different situations have proven their faith in Allah, the Exalted. Whereas, those who abandon the obedience of Allah, the Exalted, whenever their desires are contradicted prove they only worship themselves, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

And chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

Whenever this person faces times of ease, instead of showing gratitude to Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, they misuse them. And whenever they face times of difficulty, instead of adopting patience, they verbally and physically complain about Allah, the Exalted, and refuse to obey Him. This is the hypocrite Allah, the Exalted, exposes through varying the situations they face. One must therefore avoid this behaviour and instead remain firm on obeying Allah, the Exalted, in every situation. In times of ease, they must show gratitude by using the blessings they have been granted correctly as outlined in Islamic teachings. And in times of difficulty, they must remain patient by avoiding complaining through their speech and actions and instead continue obeying Allah, the Exalted, knowing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

In cases of fighting, Allah, the Exalted, chooses certain people to honour with martyrdom so that they become role models for others to follow in their footsteps which involves striving in the obedience of Allah, the Exalted, even at the cost of one's life. And at the same time he exposes the wrongdoers who kill those who obey Allah, the Exalted, thereby guaranteeing their punishment in both worlds. Chapter 3 Alee Imran, verse 140:

"…We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers."

In addition, the wrongdoers mentioned in this verse also include those who fail to actualize their verbal declaration of belief in Islam whenever their desires are contradicted.

The wrongdoers could also be referring to the hypocrites who turned back from fighting at the Battle of Uhud. When the Holy Prophet Muhammad, peace and blessings be upon him, departed Medina in order to confront the enemy at Uhud, initially the leader of the hypocrites Abdullah Bin Ubayy agreed to take part in the battle with his people. As they approached Uhud, Abdullah Bin Ubayy retreated with his 300 men and the Muslim army was left with 700 men against a non-Muslim army of 3000. He used the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not follow his suggestion of fighting within Medina as an excuse to retreat with his cronies. A poor excuse for someone who claimed to be a Muslim, someone who must obey the Holy Prophet Muhammad, peace and

blessings be upon him, at all times. Besides, if he opposed the plan he could have remained in Medina but instead he chose to accompany the army up to Uhud and while the enemy could observe them, he abandoned the Muslim army in order to weaken the resolve of the Muslims and strengthen the resolve of the non-Muslim army. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 16-17 and in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 250-251.

An aspect of hypocrisy is when one verbally shows support for others and their good projects such as, building a mosque but when the time comes to take part in the project such as, donating wealth they seem to disappear. Similarly, when people are facing good times they verbally support them reminding others of their loyalty to them. But the moment the people face difficulties these hypocrites offer no emotional or physical support. Instead they criticize them. This was the attitude of the hypocrites in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 62:

"So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation.""

It is therefore vital for muslims to support their verbal declaration of faith by fulfilling the rights of Allah, the Exalted, and people. The one who fails to do this will find that their verbal declaration of faith has very little in the sight of Allah, the Exalted. This is because faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which

fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss. Chapter 61 As Saf, verses 2-3:

“O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allāh is that you say what you do not do.”

Allah, the Exalted, also spiritually purifies the muslims through difficulties. Chapter 3 Alee Imran, verse 141:

“And that Allāh may purify the believers [through trials]…”

This spiritual purification includes erasing their minor sins through the difficulties they face. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492, that a muslim does not face any type of physical difficulty, irrespective of its size, such as a prick of a thorn, or any emotional difficulty, such as stress, except that Allah, the Exalted, erases their sins because of it. But in order to receive this reward one must show patience from the very onset of a difficulty until the end of their life. This has been indicated in a Hadith found in Sunan An Nasai, number 1870. Accepting destiny with the passing of time is not patience, it is merely acceptance, which even the most impatient person experiences.

Remaining firm on the obedience of Allah, the Exalted, from the very onset of a difficulty till one's death is the patience which is expected, if one desires to earn reward in both worlds. One must always remember that facing difficulties which erase their minor sins is far better than facing their accountability on the Day of Judgement with their minor sins. If one adds sincere repentance to their difficulties, then they will erase their minor and major sins. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. Chapter 3 Alee Imran, verse 141:

"And that Allāh may purify the believers [through trials] and destroy the disbelievers."

But as indicated by this verse, the one who fails to observe this wisdom behind facing difficulties will behave like the one who does not believe in reward for facing difficulties and as a result they will show impatience through disobeying Allah, the Exalted. Their impatience will encourage them to misuse the blessings they have been granted and as a result, it will prevent them from obtaining a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. Therefore, their impatience will lead them to stress, difficulties and trouble in both worlds.

Allah, the Exalted, then reminds muslims that earning Paradise requires genuine obedience and struggle. Chapter 3 Alee Imran, verse 142:

“Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”

Just like a person cannot achieve worldly success, such as becoming a doctor, neither can a person obtain peace of mind in this world or Paradise in the next world without genuine struggle and sacrifice. This struggle and sacrifice involves controlling one’s desires so that they remain firm on the obedience of Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings. Therefore, one will obtain peace of mind and success in both worlds according to their efforts. If they dedicate minimal efforts to obeying Allah, the Exalted, they should not expect much in return. Chapter 47 Muhammad, verse 7:

“O you who have believed, if you support Allāh, He will support you and plant firmly your feet.”

Chapter 3 Alee Imran, verses 140-142:

“If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers. And that Allāh may purify the believers [through trials] and destroy the disbelievers. Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”

During the Battle of Uhud, when some of the muslim archers descended from their position even though they were commanded not to, it exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them, and their bodies were mutilated by the non-Muslims. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 29-30.

It is clear that the main reason why the Muslims suffered so many losses was due to the misjudgment of the archers. They unintentionally disobeyed the Holy Prophet Muhammad, peace and blessings be upon him, as they believed the war was over and his command no longer applied. This event indicates that as long as a Muslim sincerely obeys the Holy Prophet Muhammad, peace and blessings be upon him, they will be granted success but if they disobey him, this support will be withdrawn. Chapter 4 An Nisa, verse 80:

“Whoever obeys the Messenger has truly obeyed Allah…”

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.""

And chapter 24 An Nur, verse 63:

“Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allāh knows those of you who slip away, concealed by others. So let those beware who dissent from his [Prophet Muhammad, peace and blessings be upon him] order, lest disaster strike them or a painful punishment.”

In addition, it is customary for the Holy Prophets, peace be upon them, to sometimes gain the upper hand over their enemies and on some occasions their enemies gain the upper hand, even though the ultimate victory is always in favour of the Holy Prophets, peace be upon them. The reason for this alternating of circumstances is to separate the true believers from the hypocrites and the opportunists, who always join the successful group in order to reap worldly benefits. If the Holy Prophets, peace be upon them,

always won, then the hypocrites and opportunists would become inextinguishable from the sincere believers. If the Holy Prophets, peace be upon them, always lost, then this would hinder their mission.

Another reason for this alternating of victory and defeat is to teach the believers how to adopt both patience and gratitude. If they lost all the time, then they may well become patient but would find it difficult to be grateful. If they won all the time, then they may well adopt gratitude but will struggle to adopt real patience. The alternating of situations allows for them to adopt both patience and gratitude: two halves which are vital to obtain success in both worlds. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 3 Alee Imran, verse 143:

“And you had certainly wished for death [i.e., martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.”

When the non-Muslim army reached close to Uhud, the Holy Prophet Muhammad, peace and blessings be upon him, had a dream which suggested that the Muslim army should remain in Medina and confront the enemy within the city. The leader of the hypocrites, Abdullah Bin Ubayy, agreed with this plan as he did not desire to confront the army. But the young Companions, may Allah be pleased with them, who had not witnessed the Battle of Badr, kept urging him to march forward and meet the non-Muslim army in Uhud, which he eventually agreed to. After the Holy Prophet Muhammad, peace and blessings be upon him, put on his battle armor, the young Companions, may Allah be pleased with them, realized their error and advised the Holy Prophet Muhammad, peace and blessings be upon him, to revert back to his initial suggestion to confront the non-Muslim army within Medina. But the Holy Prophet Muhammad, peace and blessings be upon him, replied that it was not proper for a Holy Prophet, peace be upon them, to take off his battle armor without confronting the enemies of Allah, the Exalted. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 14.

The main verse warns against wishing for difficulties out of love for gaining the countless reward associated with it, as one may not remain steadfast when they encounter the difficulty. Instead, one should follow the advice of the Holy Prophet Muhammad, peace and blessings be upon him, by always supplicating for and desiring ease and safety but if they face difficulty, then

they must remain firm on the obedience of Allah, the Exalted. This has been advised in a Hadith found in Sahih Bukhari, number 2966.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, did not change his decision prior to the Battle of Uhud, even though his dream indicated that staying in Medina was preferred, as he wanted to set a good example for all leaders till the end of time. A good leader does not behave in a unsure manner by changing their commands without a valid reason, such as obtaining new information regarding the enemy. Behaving in this manner would only cause the soldiers to lose confidence in their leader, which is something extremely dangerous during a time of war. Therefore, the Holy Prophet Muhammad, peace and blessings be upon him, remained firm on his command to march out to Uhud. Generally speaking, one should adopt a strong attitude in life whereby they remain firm on their lawful worldly and religious decisions and only change course due to evidence and knowledge. The one who adopts an unsure attitude will never fully commit to any decision they make, thereby losing out on some of the benefits they could have gained by being fully committed and dedicated to their decision. In addition, this person will constantly look backwards, even though they cannot change history, which will prevent them from looking forwards and benefiting from their opportunities and current situation.

The following verse is connected to two famous events in Islamic history. Chapter 3 Alee Imran, verse 144:

“Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.”

When some of the muslim archers left their positions during the Battle of Uhud, the non-Muslim army rallied together and attacked the Muslims from both sides. The confusion and chaos increased when voices were heard claiming that the Holy Prophet Muhammad, peace and blessings be upon him, had been martyred. This caused some of the Companions, may Allah be pleased with them, to lose hope as their strength and inspiration had supposedly been martyred. But a Companion, Anas Bin Nadr, may Allah be pleased with him, declared that even if the Holy Prophet Muhammad, peace and blessings be upon him, had been martyred, Allah, the Exalted, is Ever Living and cannot die. They should therefore continue fighting for what the Holy Prophet Muhammad, peace and blessings be upon him, stood for. Anas Bin Nadr, may Allah be pleased with him, continued fighting until he was martyred. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 29-31.

Similarly, Ali Ibn Abu Talib, may Allah be pleased with him, believed there was no reason to live on without the Holy Prophet Muhammad, peace and blessings be upon him, so he broke the sheath of his sword and continued fighting until he saw the Holy Prophet Muhammad, peace and blessings be upon him. He continued to protect him until they retreated. This has been discussed in Imam Muhammad As Sallaabee’s, Ali Ibn Abi Talib, Volume 1, Pages 163-164.

Even though the Holy Prophet Muhammad, peace and blessings be upon him, is not physically amongst Muslims today none the less, they must continue to strive for what he stood for by becoming the true ambassadors of Islam. The best way to achieve this is by learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that one adopts and shows the true Islamic character to the outside world. This will encourage other muslims and non-muslims to learn about Islam when they observe the good behaviour of muslims and the peace of mind they have been granted. But if one fails to learn and act on Islamic teachings then they will adopt negative characteristics, such as envy, pride and greed. Their bad character will discourage other muslims and non-muslims from Islam. As correctly representing Islam is a duty on all muslims, everyone will be held accountable in both worlds. Finally, fulfilling one's duty as the ambassador of Islam will ensure one unites with the Holy Prophet Muhammad, peace and blessings be upon him, in the hereafter. Whereas, the one who persists on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, will not unite with the Holy Prophet Muhammad, peace and blessings be upon him, as they did not practically follow him in this world. It is common sense to understand that if one takes a different path from another, they two will not unite at the end of their journeys. One must bear in mind that even the previous nations claim to love and respect their Holy Prophets, peace be upon them, yet they will not unite with them in the hereafter as they did not practically follow them in this world.

The second event verse 144 is connected to is when the Holy Prophet Muhammad, peace and blessings be upon him, passed away. After the Holy Prophet Muhammad, peace and blessings be upon him, passed away, the people of Medina fell into great anxiety and confusion. Due to

their intense sadness each person reacted differently to the death of the Holy Prophet Muhammad, peace and blessings be upon him. Umar Ibn Khattab, may Allah be pleased with him, initially refused to believe it and claimed that the Holy Prophet Muhammad, peace and blessings be upon him, had gone to visit Allah, the Exalted, and would return, just like the Holy Prophet Musa, peace be upon him, had an appointment with Allah, the Exalted, and as a result left his people for forty days.

When Abu Bakr Siddique, may Allah be pleased with him, arrived he addressed the people in the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him. He recited chapter 3 Alee Imran, verse 144:

“Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.”

And then said the following: “Allah, the Exalted, gave life to the Holy Prophet Muhammad, peace and blessings be upon him, and kept him alive until he had established the religion of Allah, the Exalted, made the orders of Allah, the Exalted, plain, delivered His message and fought in His cause. Thereafter Allah, the Exalted, took him to Himself and left you upon the path. And none shall perish except after clear signs and pain. Those whose Lord is Allah, the Exalted, should know that Allah, the Exalted, is alive and will never die. And those who worshipped the Holy Prophet Muhammad, peace and blessings be upon him, should know that he has died. Fear

Allah, the Exalted, people! Hold fast to your religion and put your trust in your Lord. The religion of Allah, the Exalted, is established. The word of Allah, the Exalted, is complete. Allah, the Exalted, will help those who support Him and who revere His religion. The Book of Allah, the Exalted, is amongst us. It is both the light and the cure. By it, Allah, the Exalted, guided the Holy Prophet Muhammad, peace and blessings be upon him. In it states what Allah, the Exalted, considers lawful and what is unlawful. We will not care who out of the creation descends upon us (to attack us). We will fight vigorously against those who oppose us just as we fought alongside the Holy Prophet Muhammad, peace and blessings be upon him. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 348-349.

After Abu Bakr, may Allah be pleased with him, addressed the people, they all accepted the truth. Umar, may Allah be pleased with him, felt dizzy and fell to the ground and finally accepted that the Holy Prophet Muhammad, peace and blessings be upon him, had in fact died. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 348-349, and in Imam Muhammad As Sallaabee's, Umar Ibn Al Khattab, His Life & Times, Volume 1, Pages 139-141.

Chapter 3 Alee Imran, verse 144:

"…*And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful."*

Abu Bakr, may Allah be pleased with him, explained verse 144 by reminding the people that their declaration of sincerely obeying Allah, the Exalted, is continuous and only ends with their own death. A muslim must always remember that by accepting and actualizing their faith in Islam they are only doing themself a favour. They are not doing Allah, the Exalted, a favor, as His infinite status does not change irrespective of if people accept or reject Him. A muslim only benefits themself as accepting and acting on Islamic teachings leads them to peace of mind. This is achieved through using the blessings one has been granted correctly as outlined in Islamic teachings. This leads to a balanced mental and physical state and causes them to correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As indicated by verse 144, this is how one shows gratitude to Allah, the Exalted, and through it, gains peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 144:

"…*And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful."*

Whereas, the one who fails to accept or actualize their faith in Islam will misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. This will prevent them from achieving peace of mind. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Chapter 3 Alee Imran, verse 144:

"…*And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful."*

As discussed earlier, gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who encompasses all aspects of gratitude will an increase in reward, blessings and peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Allah, the Exalted, then encouraged the Companions, may Allah be pleased with them, to fight their enemies for the sake of protecting Islam by reminding them of the inevitability of death and how it cannot be changed or avoided by someone’s behaviour. Therefore, it does not make sense to avoid the obedience of Allah, the Exalted, as this will not increase one’s life or the provision they gain in this world. Chapter 3 Alee Imran, verse 145:

“And it is not [possible] for one to die except by permission of Allāh at a decree determined…”

Generally speaking, as the time of one’s death is unknown and fixed, one must take advantage of the time they have been granted before it runs out. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allāh delay a soul when its time has come. And Allāh is Aware of what you do.”

The greatest loser is the one who misuses the blessings they have been granted and as a result they do not achieve a balanced mental and physical state, they misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement, even if they possess worldly luxuries. This outcome is obvious when one observes the rich and famous who misuse the blessings they have been granted and how as a result they experience serious mental issues, such as depression, substance addiction and suicidal tendencies. 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.""

Whereas, the one who sincerely obeys Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, will gain the greatest reward obtainable in this world: peace of mind. Chapter 3 Alee Imran, verse 145:

“…And whoever desires the reward of this world - We will give him thereof…”

The one who obeys Allah, the Exalted, will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 3 Alee Imran, verse 145:

"…and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

In order to aid one in this important aim, they should strive to achieve strong faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 145:

"…And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

One must not be fooled into believing that obtaining worldly blessings, such as wealth and social status, is a sign of divine love. Allah, the Exalted, grants worldly things to everyone as a test. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

The test of life involves whether or not one will use the blessings they have been granted correctly as outlined in Islamic teachings. As discussed earlier, the one who misuses the blessings they have been granted may obtain worldly things, such as wealth, but they will not obtain anything useful from their effort, such as mercy and peace of mind. Chapter 23 Al Mu'minun, verses 55-56:

"Do they think that what We extend to them of wealth and children. Is [because] We hasten for them good things? Rather, they do not perceive."

Whereas, the one who strives to the pass the test of life by showing gratitude to Allah, the Exalted, by correctly using the blessings He has granted them, will obtain mercy, blessings and peace of mind in both worlds. Chapter 3 Alee Imran, verse 145:

"…And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

In addition, it is a part of the infinite mercy of Allah, the Exalted, that He placed peace of mind in both worlds in a single thing: correctly using the blessings one has been granted as outlined in Islamic teachings. He could have placed achieving peace of mind in this world in a different code of conduct from achieving peace of mind in the hereafter. This would have forced a person to choose between peace of mind in this world or peace of mind in the hereafter. Meaning, they would not be able to achieve peace of mind in both worlds. They would be forced to sacrifice peace of mind in one abode for the sake of gaining peace of mind in the other abode. Therefore, a person must not be fooled into believing that achieving peace of mind in the hereafter means sacrificing peace of mind in this world. If a person fails to understand this truth, they will easily ignore preparing for the hereafter out of fear they will not achieve peace of mind in this world. As a result, they will not achieve peace of mind in this world or in the next, as they will misuse the blessings they have been granted. One must avoid this trap of the Devil and instead understand that peace of mind in both worlds lie in

one thing: sincerely obeying Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 145:

"…And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

This verse also indicates that as Allah, the Exalted, controls both the blessings of this world and the hereafter, one will not gain anything good in this world or in the hereafter through His disobedience. The one who sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, will find that everything they are granted in this world and in the next become a source comfort and peace for them. Whereas, the one who disobeys Allah, the Exalted, by misusing the blessings He has granted them will find that everything they possess becomes a source of stress, trouble and difficulties for them in both worlds. These two outcomes are inevitable as Allah, the Exalted, alone controls all things in both worlds, including the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Allah, the Exalted, again comforted and reassured the Companions, may Allah be pleased with them, after their apparent defeat at the Battle of Uhud. Chapter 3 Alee Imran, verse 146:

“And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.”

As discussed earlier, the sign of real belief in Allah, the Exalted, is when one remains steadfast on His obedience in all situations, whether times of ease or difficulty. In fact, times of difficulty are required to differentiate those who sincerely obey Allah, the Exalted, from those who do not, as obeying Allah, the Exalted, in times of ease is often not as difficult as obeying Him in times of difficulty. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times knowing He will provide them with support and relief eventually. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

But it is important to note that this divine aid is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 146:

“And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.”

This verse also indicates an important concept which aids one to remain patient. When one faces any difficulty they should remember that many other people before them have faced the same or similar difficulty. Understanding this reality will encourage one to remain patient as they will remember that being tested in this world is a principle and reality of life in this world which all people have faced and will continue to face till the end of time. Generally speaking, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 3 Alee Imran, verse 146:

“And how many a prophet [fought in battle and] with him fought many religious scholars…”

This verse indicates that remaining steadfast in the obedience of Allah, the Exalted, requires certainty of faith which is obtained through gaining and acting on divine knowledge. As discussed earlier, strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life. Chapter 3 Alee Imran, verses 146-147:

“…fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."”

These verses indicate an important principle which is often overlooked by muslims. Even though supplicating to Allah, the Exalted, is an important aspect of Islam, it is important to understand that supplications will only be truly useful when one performs acts of obedience, as every supplication in the Holy Quran, such as this one, and those found in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are accompanied by acts of obedience to Allah, the Exalted. In addition, every supplication in the Holy Quran was performed by someone who was dedicated to acts of obedience. They strived throughout their life in using the blessings they had been granted in ways pleasing to Allah, the Exalted. This indicates the importance of understanding that supplications are only truly effective when they are combined with acts of obedience. Sadly, many muslims have adopted a lazy attitude whereby they are good at performing supplications but will not practically obey Allah, the Exalted. This is because supplicating to Allah, the Exalted, requires minimal energy, time and no other resources, such as wealth. It is clear from the teachings of Islam and the life of the Holy Prophet Muhammad, peace and blessings be upon him, that supplications are meant to be supported by acts of obedience in order to be effective. Every step in the life of the Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his Companions, may Allah be pleased with them, clearly shows how they physically obeyed Allah, the Exalted, by using the blessings they were granted correctly as outlined in Islamic teachings. They never only supplicated for relief or victory while refusing to act in ways pleasing to Allah, the Exalted. A Hadith found in Jami At Tirmidhi, number 3499, clearly indicates that two special times within the day a supplication is responded

to positively by Allah, the Exalted, are both connected to acts of obedience. The first time is directly after the obligatory prayers and the second is in the last part of night, when one should be performing the voluntary night prayer. In addition, the following verses clearly show that supplications must be supported by acts of obedience in order to be complete and effective. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it…"

And chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."*

Failing to understand that supplications must be supported by physical acts of obedience to Allah, the Exalted, is a major reason why the state of muslims does not change in a positive way, as one must change their intention, speech and actions in order to create a positive change in their life. Chapter 13 Ar Ra'd, verse 11:

“…Indeed, Allāh will not change the condition of a people until they change what is in themselves…”

In addition, one must use the resources available to them, such as their energy, in order to create positive changes within their life and they cannot rely solely on supplications. For example, the person facing marriage issues must take practical steps to resolve the issues and couple this with supplications to Allah, the Exalted, for help. They cannot behave in a lazy manner by avoiding practically taking steps to resolve the issues they are facing while relying only on their supplications to Allah, the Exalted. As already explained, this passive and incorrect attitude contradicts the teachings of Islam.

As indicated by the verse 148, only when one supports their supplications and verbal declaration of faith in Allah, the Exalted, through physical acts of obedience, by using the blessings they have been granted correctly as outlined in Islamic teachings, will they gain peace of mind in both worlds. Chapter 3 Alee Imran, verse 148:

“So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.”

As indicated by this verse, the reward in this world is only good when one uses this reward, such as wealth, in the correct way as outlined in Islamic

teachings. The one who misuses it will not benefit from it in this world or in the next as it will become a source of stress for them in both worlds. Whereas, the reward in the hereafter is always good, as the blessings of the hereafter cannot be misused by a person.

In addition, it is important to note that the love of Allah, the Exalted, is granted to those who do good. This good requires practical obedience to Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings and therefore goes beyond a verbal declaration of faith in Allah, the Exalted.

Finally, as the good mentioned in this verse is not limited in anyway, a person is left with no excuses not to do good, as it is not determined by how many worldly blessings they possess but it is determined by how these blessings are used. Therefore, every person can obtain the love of Allah, the Exalted, by doing good, irrespective of how much or little worldly blessings they possess, by using them correctly as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 148:

"…*And Allāh loves the doers of good."*

Over 500 Free eBooks on Good Character

500+ FREE English Books & Audiobooks / كتب عربية / اردو كتب/ Buku Melayu / বাংলা বই / Libros En Español / Livres En Français / Libri Italiani / Deutsche Bücher / Livros Portugueses:

https://shaykhpod.com/books/

Backup Sites for eBooks: https://shaykhpodbooks.wordpress.com/books/
https://shaykhpodbooks.wixsite.com/books
https://shaykhpod.weebly.com
https://archive.org/details/@shaykhpod

YouTube: https://www.youtube.com/@ShaykhPod/playlists

AudioBooks, Blogs, Infographics & Podcasts: https://shaykhpod.com/

Other ShaykhPod Media

Daily Blogs: www.ShaykhPod.com/Blogs
AudioBooks: https://shaykhpod.com/books/#audio
Pics: https://shaykhpod.com/pics
General Podcasts: https://shaykhpod.com/general-podcasts
PodWoman: https://shaykhpod.com/podwoman
PodKid: https://shaykhpod.com/podkid
Urdu Podcasts: https://shaykhpod.com/urdu-podcasts
Live Podcasts: https://shaykhpod.com/live

Subscribe to Receive Daily Blogs & Updates Via Email:
http://shaykhpod.com/subscribe

Backup Site for eBooks/AudioBooks:
https://archive.org/details/@shaykhpod